

# SELECTIONS

## FROM THE

### VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 2nd July 1895.

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## LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	<b>URDU.</b>					
	<i>Monthly.</i>			1895.	1895.	
1	Ārya Samāchār ...	Meerut ...	Dr. Rāmchandra ...	For June ...	29th June ...	300 copies.
2	Dilsoz ...	Do. ...	Mufti Muhammad Ismat Ullah.	" " ...	1st July ...	"
3	Kayasth Patrikā ...	Lucknow ...	Munshi Devi Prasād	" " ...	2nd " ...	217 copies.
4	Khatrī Hitkāri ...	Agra ...	Bābu Dina Nath Tandan.	" May ...	" " ...	600 "
5	Muraqqa-i-Ālam ...	Hardoi ...	Hakim Muhammad Ali.	" July ...	" " ...	"
6	Nasihat-us Shia ...	Moradabad ...	Qazi Muhammad Fa-hīm-ud-din.	" June ...	1st " ...	175 copies.
7	Safir-i-Kashmir ...	Saharanpur ...	Pandit Avatār Kishun.	" May ...	28th June ...	280 "
8	Theosophical Society's Journal	Meerut ...	Master Ram Chandra	" June ...	29th " ...	600 "
9	Vaishya Hitkāri ...	Do. ...	Mohan Lal Agrawāl,	" " ...	30th " ...	600 "
10	Vaishya Sudashā Prakāsh ...	Hapur (Meerut)	Lālā Banārsi Das ...	" May & June ...	28th June & 2nd July	500 "
	<i>Bi-monthly.</i>					
11	Tohfa-i-Qādiri ...	Ballia ...	Maulvi Abdul Qādir	1st June ...	28th June ...	100 copies.



No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU—(continued).			1895.	1895.	
	Tri-monthly.					
12	Dabir-i-Hind ...	Agra ...	Muhammad Amin-ud-din.	10th & 20th May and 1st, 10th & 20th June.	27th June ...	275 copies.
13	Hamid-ul-Akhbar ...	Moradabad ...	Munshi Ilaahi Bakhsh.	24th & 30th June ...	28th June and 1st July.	106 "
14	Kanauj Punch ...	Kanauj (Farukhabad).	Munshi Bhagga Khan	1st July ...	2nd July ...	250 "
15	Kayasth Hitkari ...	Agra ...	Munshi Kamta Prasad.	30th June ...	30th June ...	300 "
	Weekly.					
16	Akhbar-i-Alam ...	Meerut ...	Hakim Muhammad Muqarrab Husain Khan.	25th June ...	28th June ...	150 copies.
17	Akhbar-i-Islam ...	Agra ...	Maulvi Waris Ali ...	30th " ...	29th " ...	200 "
18	Alwaqt ...	Gorakhpur ...	Muhammad Sa'id ...	26th " ...	30th " ...	800 "
19	Anis-i-Hind ...	Meerut ...	Munshi Kishun Saran Varma.	29th " ...	" " ...	250 "
20	Anjuman-i-Hind ...	Lucknow ...	Munshi Bishun Lal ...	22nd " ...	26th " ...	300 "
21	Asad ...	Do. ...	Munshi Muhammad Sajjad Husain.	28th " ...	30th " ...	250 "
22	Cawnpore Gazette ...	Cawnpore ...	Babu Harnam Singh	1st July ...	2nd July ...	600 "
23	Colonel ...	Moradabad ...	Pandit Banwari Lal Misra.	" " ...	" " ...	700 "
24	Dabdaba-i-Qaisari ...	Bareilly ...	Munshi Thakur Prasad.	22nd June ...	27th June ...	400 "
25	Dabdaba-i-Sikandari ...	Rampur ...	Muhammad Husain Khan.	24th " ...	26th " ...	370 "
26	Fitnah ...	Gorakhpur ...	Hafiz Nizam Ahmad	" " ...	28th " ...	350 "
27	Hindustani ...	Lucknow ...	Munshi Ganga Prasad Varma.	26th " ...	27th " ...	300 "
28	Jam-i-Jamshed ...	Moradabad ...	Qazi Saiyad Abdul Ali	16th " ...	" " ...	100 "
29	Karnamah ...	Lucknow ...	Maulvi Muhammad Yaqub.	25th " ...	28th " ...	275 "
30	Kayasth Conference Gazette...	Cawnpore ...	Rai Devi Prasad, B.A., B.L.	28th " ...	29th " ...	200 "
31	Liberal ...	Azamgarh ...	Munshi Qudrat Ali Khan.	8th, 16th & 24th ...	" " ...	" "
32	Matla-i-Nur ...	Cawnpore ...	Munshi Bihari Lal ...	29th " ...	2nd July ...	50 copies.
33	Mehr-i-Nisrooz ...	Bijnor ...	Hafiz Muhammad Karim-ullah.	28th " ...	1st " ...	400 "
34	Naiyar-i-Azam ...	Moradabad ...	S. Ibn Ali ...	26th " ...	29th June ...	180 "
35	Najm-ul-Akhbar ...	Etawah ...	Haji Hafiz Muhammad Ruhn-ul-lah Khan.	30th " ...	30th " ...	120 "
36	Najm-ul-Hind ...	Jaunpur ...	Maulvi Muhammad Muhsin.	24th " ...	26th " ...	60 "
37	Ditto ...	Saharanpur ...	Pandit Avatar Kishu	" " ...	29th " ...	475 "
38	Nasim-i-Agra ...	Agra ...	Babu Jamna Das Biswas.	30th " ...	2nd July ...	450 "
39	Nizam-ul-Mulk ...	Moradabad ...	Kazi Muhammad Fahim-ud-din.	24th & 30th June ...	26th June and 1st July.	230 "
40	Nur-ul-Anwar ...	Cawnpore ..	Hafiz Muhammad Abdul Hamid Khan	29th " ...	30th June ...	250 "
41	Oudh Punch ...	Lucknow ...	Munshi Muhammad Sajjad Husain.	27th June ...	" " ...	300 "
42	Rahbar ...	Moradabad ...	Pandit Pratap Kishu	24th " ...	26th " ...	360 "
43	Riaz-ul-Akhbar ...	Gorakhpur ...	Hafiz Nizam Ahmad	" " ...	28th " ...	350 "
44	Rohilkhand Punch ...	Moradabad ...	Qazi Saiyad Abdul Ali	16th " ...	27th " ...	125 "
45	Sitara-i-Hind ...	Ditto ...	Pandit Banwari Lal Misra.	28th " ...	28th " ...	125 "
46	Tohfa-i-Hind ...	Bijnor ..	Munshi Jairaj Singh	27th " ...	2nd July ...	304 "
47	Tuti-i-Hind ...	Meerut ..	Saiyad Muhammad Sajjad Husain.	28th " ...	30th June ...	200 "
48	Vernacular Advertiser ...	Lucknow ...	Ramji Das Bhargava	" " ...	29th " ...	1,000 "
49	Zamannah ...	Cawnpore ..	Munshi Muhammad Safdar Hasan Khan.	27th " ...	30th " ...	200 "



No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	<b>URDU—(concluded).</b>			<b>1895.</b>	<b>1895.</b>	
	<i>Daily.</i>					
50	Oudh Akhbār ...	Lucknow ...	Munshi Shiva Prasad.	26th June to 2nd July.	26th June to 2nd July	521 copies (including 92 copies taken by Government).
	<b>URDU-ENGLISH.</b>					
	<i>Bi-weekly</i>					
51	Aligarh Institute Gazette ...	Aligarh ...	Muhammad Mumtāz-ud-din.	25th & 28th June ...	26th and 30th June...	460 copies (including 286 copies taken by Government).
	<b>HINDI.</b>					
	<i>Monthly.</i>					
52	Bhārat Prakāsh ...	Moradabad ...	Pandit Banwārī Lāl Misra.	For June ...	30th June ...	125 copies.
53	Bhārat Sudasha Pravartak ...	Farukhabad ...	Nārāyan Das ...	" "	2nd July ...	375 "
54	Devanāgri Gazette ...	Meerut ...	Pandit Gauri Datt...	" "	30th June ...	200 "
	<i>Bi-monthly.</i>					
55	Kayasth Conference Prakāsh	Cawnpore	Rai Devi Prasad, B.A. B.L.	24th June ...	28th June ...	500 copies.
	<i>Weekly</i>					
56	Almora Akhbār ...	Almora ...	Munshi Sadanand Sanwāl.	24th June ...	27th June ...	108 copies.
57	Bhārat Bhūshan ...	Benares ...	J. P. Nigam ...	28th " ...	2nd July ...	...
58	Nāgri Nīrad ...	Mīrzapur ...	Pandit Kāshi Prasad Shukla.	27th " ...	29th June ...	300 copies.
59	Sajjan Kīrti Sudhākār ...	Udaipur ...	Ashyāchālāk Dān ...	24th " ...	28th " ...	65 "
	<i>Daily.</i>					
60	Hindustān ...	Kālākankar (Partābgarh).	Pandit Devi Dayal Shukla.	25th to 30th June ...	26th June to 1st July,	470 copies.
	<b>HINDI-URDU.</b>					
	<i>Monthly.</i>					
61	Arya Darpan ...	Shāhjahānpur...	Munshi Bakhtāwar Singh.	For June ...	1st July ...	500 copies.
62	Mazhar-ul Zirāat ...	Meerut ...	Hakim Muhammad Muqarrab Husain Khan.	" "	28th June ...	50 "
	<i>Weekly.</i>					
63	Kāshi Patrikā ...	Benares ...	Rai Bahadur Lakshmi Shankar Misra, M.A.	28th June ...	30th June ...	500 copies (including 343 copies taken by Government).
	<i>Bi-weekly.</i>					
64	Jaipur Gazette ...	Jaipur ...	Munshi Mahāvīr Prasad.	1st & 4th May ...	28th June ...	100 "
	<b>MARATHI.</b>					
	<i>Weekly.</i>					
65	Subodh Sindhu ...	Klandwa ...	Lakshman Anant Prayāgi.	26th June ...	28th June ...	350 copies.
	<b>MARATHI-ENGLISH.</b>					
	<i>Weekly.</i>					
66	Nyāya Sudhā ...	Nagpur ...	Sada Shiva Rām Chandra Patwardhan.	24th June ...	28th June ...	400 "



## I.—POLITICAL AND FOREIGN.

BIÁZ-UL-AKHBAR.  
16th June 1895.

1. The *Ridz-ul-Akhbár* (Gorakhpur), of the 16th June, in its columns of extracts from other newspapers, copies a communication, headed "Armenia," from the *Dár-us-Saltanat* of Calcutta. The writer says that in the name of humanity the Christians have, as it were, surrounded the Commander of the Faithful on all sides and are trying to force his hand in the matter of Armenia. But none of them has the courage to measure swords singly with the Sultan. These tender-bodied and effeminate Europeans, who do not even stir out of their houses without their female friends, are good hands in diplomacy and ready to attack men who are no match for them. If they succeed in killing only a mosquito they are jubilant over their triumph and plume themselves on their bravery, publishing grossly exaggerated accounts of their achievements. If 500 of their soldiers are killed, they give out only five as the number of their killed; while on the other hand, if only one man of the enemy is wounded, they will represent his loss to be 1,000 in killed. Such are the heroes who are engaged at present in bullying the Sultan. But none of these wanton-eyed and delicate-bodied (mistresses) has the courage to throw herself before her lovers, the Turks, after making a free use of her toilet. In that case the world would see that the European mistresses do not take earnest money (from their visitors) until they have taken a measure of their strength. Mere blustering and swaggering will not do. It is the writer's earnest prayer that a religious war may soon break out between the Commander of the Faithful and the Christian Powers of Europe. Such a war would revive the energies of the whole Muhammadan world. Setting aside the Indian Musalmáns, all the other Musalmáns would welcome the day on which they would be able to sacrifice their lives under the leadership of the Sultan in the protection of their true religion. The Indian Musalmáns are afraid that a war with so many European powers might prove injurious to Turkey. But they seem to forget the mysterious power with which the Almighty has endowed their Imám. Moreover, he has under his command 5 million brave Turkish warriors, and the Musalmáns of Arabia, Egypt, Syria and other countries cannot be expected to desert him in a crisis. The outbreak of hostilities between Turkey and the European Powers would be a signal for a general war between the Crescent and the Cross all over the earth, and every street and lane would be covered with the blood of Christians and Musalmáns, the Christians being reminded of the days of the Crusades after nine hundred years. In conclusion the writer advises the Indian Musalmáns to send a memorial to the Sultan suggesting that His Majesty, following the example of the Czar who expelled the Jews from his territories, might turn out all the ungrateful and turbulent Christians from Armenia and allow the Indian Musalmáns to settle down in that province, the Armenians being allowed by the British Government to immigrate to India. This appears to be the best solution of the Armenian problem to which the European powers could have no reasonable objection. But if they be bent on war, the Sultan had better import the standard of Islám and settle the dispute once for all. (The *Akhbár-i-Islám*, Agra, in its issues of the 22nd and 30th June, republishes extracts from the above article on the authority of the *Akhbár-i-Ám* of Lahore).

*Dár-us-Saltanat* of Calcutta on the Armenian question.

ODDH PUNCH.  
27th June 1895.

Armenian imbroglio.

2. The *Oudh Punch* (Lucknow), of the 27th June, publishes an imaginary conversation between a Turk and an Indian Musalmán on the Armenian imbroglio. The Turk says that the accounts of the alleged atrocities in Armenia, published in the European newspapers, are gross exaggerations, the disturbances not being much more serious than the religious riots that frequently occur in Indian towns. The interference of Russia and other European Powers in the Armenian affairs is quite unjustifiable. Russia has filled Siberia with Christians, expelled the Jews from her territories after subjecting them to great cruelties and annexed many Muhammadan kingdoms in Central Asia. Englishmen killed thousands of Musalmáns in the Kabul and other frontier wars and treat the Indian Musalmáns as they like. But the Sultan has never found fault with Russia and England. The fact is that Turkey is an eye-sore to the European Powers which are only awaiting an opportunity for dividing it among themselves. The Porte is astonished to find its old friend, England, joining hands with Russia and France against it.



3. The *Dilsoz* (Meerut), for June, in commenting upon the Armenian question, observes that since the time of the Russo-Turkish War the European Powers, especially England, have been instigating the Christian subjects of Turkey to rebel against the Porte in order to regain their

*DILSOZ.*  
June 1895.

The same.

freedom. Lately the Armenians committed serious riots which had to be suppressed by the Turkish soldiery with a strong hand. England accuses the Turks of oppressing the Armenians and insists upon the appointment of Armenian officers in Armenia. But what business has she to interfere in the internal affairs of Turkey? The fact is that the Christians of Europe, who formerly sustained signal reverses at the hands of the Turks, are now anxious to take revenge in the present fallen condition of the latter. But a lion, however weak he may become, cannot yield to the threats of jackals. The Sultan has refused to tolerate the exercise of any control by the European Powers over the internal affairs of his Kingdom.

4. A correspondent of the *Oudh Akhbār* (Lucknow), of the 29th June, observes that Russia, who has for centuries set her heart upon making short work of Turkey in Europe, is now again, taking France and England with her under the

*OUDD AKHBAR.*  
29th June 1895.

Armenian question and Turks.

pretence of bringing about administrative reforms in Armenia, giving a deal of trouble to that unlucky country. Should the Turks be, however, once convinced that it is their old enemy, Russia, who has been creating all sorts of difficulties for them by inducing other Christian powers to go with her in exacting very hard terms from the Sultan for a better government of Armenia, the hordes of Musalmāns from the furthest end of Arabia to the very limits of Constantinople will be up in arms against Christendom, and perish to a man. This of course means that the Musalmāns will be effaced off the face of the earth, but before this could be done the Christian Powers in Europe too must be sorely tried and seriously broken. The Turkish soldiers have already begun to shake their heads, hearing of the severe measures which Russia, France and England have proposed to the Sultan regarding the Government in Armenia; and God forbid that they should be thrown into frenzy over the affair. [The *Riāz-ul-Akhbār* (Gorakhpur), of the 24th June, observes that if a war break out over the Armenian question between Turkey and the three Christian Powers, it will be a religious war from the very commencement or soon become so, and that in that case its effects will be felt all over the world]

5. The *Riāz-ul-Akhbār* (Gorakhpur), of the 24th June, referring to the recent formation of a "Strong Committee" at Paris to secure the evacuation of Egypt by the British, states that the French Press relies a good deal upon Russia to enable France to accomplish this object.

*RIAZ-UL-AKHBAR.*  
24th June 1895.

The question of evacuation of Egypt and the present relations between England and Turkey.

Should Russia be minded to help the French in the matter, and bring pressure to bear upon England, the latter will under present circumstances feel compelled to withdraw from Egypt. Turkey could, of course, help England in such an emergency, but the part the latter has played in the Armenian affairs has broken the former's heart. The friendship and good-will that have hitherto existed between England and Turkey have been a thorn in the flesh of both Russia and France, who have most earnestly been desirous of destroying this good relation between them, and thereby benefiting themselves at the expense of the parted friends both in Europe and India.

6. The *Arya Darpan* (Shāhjahānpur), for June, states that it is rumoured that India will be saddled with the cost of the Chitral Expedition and Sardar Nasrullah Khan's visit to England, the former amounting to 2 or 2½ crores of rupees and the latter to several lakhs. India is, as it were, a minor under the guardianship of England.

*ARYA DARPAN.*  
June 1895.

Payment of the cost of the Chitral Expedition and Sardar Nasrullah Khan's visit to England.

In no civilized country can a guardian be justified in making ducks and drakes of the funds of a minor in his charge. Is it human on the part of England, which stands in the front rank of civilized countries, to cut the throat of poor India, a minor, in her charge? India is dumb and helpless.



HINDUSTÁN.  
25th June 1895.

7. The *Hindustán* (Kálakankar), of the 25th June, refers to the hearty welcome accorded by the Government and the people of England to Prince Nasrullah Khan and observes that his visit to England will give him an idea of the strength, greatness and civilization of the

Prince Nasrullah Khan's visit to England.

English nation. And when the prince ascends the throne of Kabul, the knowledge of the British constitution which he has acquired during his stay in England will be very useful to him.

SUBODH SINDHU.  
26th June 1895.

8. The *Subodh Sindhu* (Khandwa), of the 26th June, protests against the proposal to saddle India with the cost of Sardar Nasrullah Khan's visit to England, especially as the cost will be heavy, exceeding, it is supposed, £40,000, which is alleged to have been originally sanctioned.

Payment of the cost of Prince Nasrullah Khan's visit to England.

India is not required to pay the expenses incurred by the British Government in according receptions to the Indian chiefs who visit England. Again the money spent on the Afghan Prince's visit might have been more usefully utilized in mitigating the distress of the famine-stricken people in this country. But Government cares more for the good-will of the Amir of Kabul than the welfare of its Indian subjects.

HÁMID-UL-AKHBAR.  
30th June 1895.

9. The *Hámid-ul-Akhbár*, (Moradabad), of the 30th June, on the authority of the *Muin-ul-Hind* of Ajmere, complains that the Musalmáns in Jodhpur are exposed to great tyranny and oppression at the hands of Mahárāja Sir Pratap Singh. From the time of Muhammadan

Alleged oppression of Musalmáns in the Jodhpur State.

supremacy the State was accustomed to fire a salute of 21 guns at the Idgah on the day of each of the two Ids, but the salute has been stopped by the Mahárāja, who has also confiscated the 500 bighas of revenue-free land attached to the Idgah and discontinued the stipends long enjoyed by the mullas. The old Muhammadan graveyards situated outside the city have been turned into a garden, the graves being destroyed and desecrated with the blood of pigs. All the Musalmáns in the service of the State have been summarily dismissed. Some other similar charges are brought against the State by the writer.

## II.—GENERAL ADMINISTRATION.

HINDUSTÁN.  
26th June 1895.

10. The *Hindustáni* (Lucknow), of the 26th June, says that in the Mirzapur *begár* case Saiyid Ali Naki, Deputy Collector, dismissed the cases instituted by Putti, tailor, against the tahsil chaprasis on the ground that the charge

Case of forced labour, Kheri.

was not clearly proved. A case of impressment of carts occurred at Kheri, in which Colonel Harrison, the Deputy Commissioner, went the length of declaring the system of forced labour to be legal. A cartman was severely beaten by the tahsil chaprasis, blood issuing from the wound inflicted on him. A prosecution was instituted, but the tahsil officers espoused the cause of the chaprasis, who were discharged by the Deputy Commissioner. In other words Colonel Harrison patted the chaprasis on the back for chastising the cartman who had had the audacity to disobey their order. Does Colonel Harrison know what amount of popular discontent is created by such proceedings on the part of the authorities? The *Hindustáni* then publishes the cases instituted by Surji and Kashi, cartmen, in the service of Pandit Lalta Prasad, Pleader and Honorary Magistrate, the report of the chaprasis and the Deputy Commissioner's judgment. In their petition, dated 14th May, Surji and Kashi complained that as they were taking two carts to a village to fetch grain for their master, Pandit Lalta Prasad, the carts were seized by the tahsil chaprasis near the tahsil. The petitioners protested, saying that the carts belonged to the Pandit, and one of them tried to go to him to inform him of the matter. The chaprasis beat them, causing severe hurt to Kashi. They charged the chaprasis with an offence under section 323 of the Penal Code. The chaprasis in their report, addressed to the Naib Tahsildár, said that they seized a cart for the use of Babu Parsotam Das, Deputy Collector, in accordance with orders received. The driver of another cart, which accompanied it and belonged to Pandit Lalta Prasad, protested and voluntarily took his cart to the tahsil, saying



that the two carts would remain together. Kashi, the Pandit's servant, tried to remove the cart seized, and declared that the Pandit had told him to beat the chaprásis. He attempted to strike the chaprásis with his stick, but they prevented him from removing the cart, and sent it to the camp of Babu Parsotam Das. Colonel Harrison, after giving the substance of the statements of some witnesses in his judgment, observes that it is evident that the carts were required, and that the two complainants interfered with the chaprásis in executing orders. The evidence produced is not very trustworthy, and it is not clear whether force was used and an assault committed, and, if so, who committed the assault. The hurt caused is very slight. Kashi is a dismissed municipal chaukidár. Debi Din's cart having also been seized, his evidence cannot be expected to be unbiased. Jagan Nath is a dismissed tahsíl chaprásí, and is more or less influenced by spite. Parwal is his friend and in the service of the same master. The evidence is to a certain extent conflicting as to who was assaulted and who committed the assault. The question is whether physical force should be employed or not in executing a legal order. At all events the petitioners should have surrendered the carts and then instituted a prosecution. But they offered opposition and perhaps also held out a threat. Under these circumstances the Deputy Commissioner does not see how they could seek protection from Court, and therefore the suit should be dismissed and the accused discharged.

11. The *Riáz-ul-Akhbár* (Gorakhpur), of the 24th June, bitterly complaining of the evils of the practice of impressment of service which still continues to be countenanced by high officers in India, publishes a detailed account of a case in which the Tahsildár of Mirzapur sent a number of process-servers to the tailoring shop of one Babu Ram Din, a young educated Agarwala, at Mirzapur, to forcibly bring two tailors for Mr. Tiernan, Deputy Collector. The Babu would not allow any of his tailors to be taken away, and one of the latter was so pushed below the shop by the tahsili peons that he got a bone of one of his wrists broken. He raised a cry of pain in vain; he and another tailor being forcibly carried away. Subsequently the tailor instituted a criminal prosecution against the process-servers, but though a Government doctor testified to his broken bone, and several other witnesses deposed to the truth of his complaint, Munshi Ali Naqi, the trying Magistrate, dismissed the suit all the same. No condemnation would be too strong for such a decision.

*RIÁZ-UL-AKHBÁR*,  
24th June 1895.

A case of impressment of labour at  
Mirzapur.

12. The *Dabir-i-Hind* (Agra), of the 10th May, received on the 27th June, quotes a paragraph from the *Akhbár-i-Ám* of Lahore to the effect that it appears from an official statement lately published that 91,493 men left Bombay for the Hedjaz during the last eight years, of whom only 60,356 men returned to India. The remaining 31,137 pilgrims are still missing. It is supposed they perished from cholera, small-pox, over-crowding and starvation, and according to the English newspapers this is the reason why the road between Mecca and Jeddah is strewn with the bones of human beings. The *Dabir* remarks that the total mortality among the Mecca pilgrims being 31,137 during eight years, the average death rate is a little below 4,000 a day. Now according to another official return the mortality in India from starvation alone during 12 years amounted to 18,000,000, which gives an average daily death-rate exceeding 4,000. At least three or four times that mortality must be due to cholera, small-pox, fever, snake-bite and other causes. If the road between Mecca and Jeddah has been strewn with the bones of men owing to an average death-rate of less than 4,000 a day among the pilgrims, as alleged by the English newspapers, one might expect to find large heaps of human bones as high as hills all over this country, where the mortality is four or five times the above rate! The fact is that a prejudiced man sees a mote in another man's eye but does not see the beam in his own. Men who live in glass houses should not throw stones.

*DABIR-I-HIND*,  
10th May 1895.

13. The *Nizám-ul-Mulk*, (Moradabad), of the 24th June, says that Kazi Imdad Husain, a respectable resident of Moradabad, who set out on a pilgrimage to Mecca, had to return home from the quarantine station at Kamran. He was probably a passenger on board the pilgrim vessel

*NIZÁM-UL-MULK*,  
24th June 1895.

Mecca pilgrims and the quarantine  
system.



which had to go into quarantine and was consequently unable to proceed to the Hedjaz. The Kazi has thus been unnecessarily put to a great deal of expense and trouble by the voyage and bitterly complains of the hardships involved by the quarantine system. The time is not distant when the Ullamas or the Doctors of Muhammadan law will have to exempt the Indian Musalmáns from the duty of performing a pilgrimage to Mecca.

NAIYAR-I-AZAM.  
26th June 1895.

14. The *Naiyar-i-Azam* (Moradabad), of the 26th June, on the authority of a correspondent, gives an account of a religious riot at

Religious riot on the day of Bakr Id at Gautara, Fatehganj West, Bareilly District.

Gautara, Fatehganj West, Bareilly District. Gautara and the neighbouring villages are chiefly inhabited by Hindus, there being only three or four Muhammadan families in that village. The Hindus built a temple and held a fair on the eve of Bakr-Id in the garden of Aziz Khan, lambardár, in honor of the temple. The Musalmáns, far from raising any objections, themselves took part in the fair. Some evil-minded man spread a rumour that the Musalmáns intended to kill a cow next morning. Madi Lal and other leading Hindus instigated the Hindus who had assembled at the fair to commit a riot. Early in the morning on the Id day a large crowd of Hindus surrounded the house of Aziz Khan, who saved himself by shutting up his doors. The crowd, headed by Madi Lal, then advanced and meeting Ajju Khan and Nijabat Khan, who were returning from their fields, attacked them with sticks, the former being killed on the spot and the latter severely wounded. Another young Musalmán, Nazir Khan, was beaten to death, and Munir, weaver, grievously hurt. The Hindus then themselves slightly injured the walls of their newly built temple and left the village. The Hindu village chaukidár, who had joined the riotous crowd, went to the Fatehganj Police Station and made a false report, accusing the Musalmáns of being the aggressors and attempting to demolish the Hindu temple. The officer in charge of the police station, being a Hindu, made a report to the pargana officer. The District Superintendent of Police at once sent Muhammad Mumtaz Ali, Sub-Inspector at the Bareilly city police station, who is an able and experienced officer, to Gautara to make an investigation. He has already arrested and committed 12 Hindus for trial.

NAIYAR-I-AZAM.  
26th June 1895.

15. The same paper, referring to the poverty of India, says that this evil has

Poverty of India.

its origin in larger expenditure and less income both in the case of the people and Government. The chief sources of the people's income in former times were service, zamindári, agriculture and commerce. Only a very small proportion of the natives now receive (Government) service. As regards zamindárs, their income from land hardly suffices to pay up the revenue even in times of good harvests and they are forced to pay the Government demand even when the crops have altogether failed. Land produce too has considerably diminished, the tenants being rack-rented and not in a position to buy good implements and bullocks to plough their fields with. Railways and telegraphs have, by minimizing profits, entirely destroyed the commerce in which the Indians were engaged before; while foreign competition has taken all sorts of industries out of their hands. This clearly shows how the incomes of the people have gone on decreasing ever since the establishment of the British rule in India. Again, the necessities of life have become very dear and wages much increased, while the standard of living has been raised. The incomes thus diminishing on one hand and expenses increasing on the other cannot but result in abject poverty of the people. This same cause of excess of expenditure over income underlies the ever-increasing financial difficulty of the British Government of India. High salaries are given to European officers and an elaborate machinery is kept up to administer justice. If natives were largely employed on smaller salaries, and the people were required to get their cases decided by arbitration generally as they used to do under the native rule, the cost of the Indian Administration need never have gone so high.

CAWNPORE GAZETTE.  
1st July 1895.

16. The *Cawnpore Gazette*, of the 1st July, publishes a communication

Alleged misconduct of a European soldier in a state of drunkenness at Cawnpore.

headed "The monkey does not know what justice is" from a local correspondent, who says that race feeling and justice cannot go together. The exercise of justice is extremely necessary in this country which



inhabited by men of different races. The British Government has been credited with justice and impartiality in some quarters; but the writer, to speak the truth, has looked for that quality in vain in that Government, as is evident from its proceedings in the case of the Liverpool Musalmáns and the Armenian question. But there is no need to go so far a field. Here is a recent Cawnpore incident. If a native were found drunk in a public street, he would at once be arrested and placed in the lock-up, even if he hurt no man. But the police do not interfere with the white-skinned men even if they commit assaults on people in a state of intoxication in the public streets. There are two laws, viz., the Black Law and the White Law. Under the latter law the monkeys (Europeans) have full power to take liquor and eat the roasted flesh of the black crows (Indians). But the Indians are forbidden by the Black Law to eat and drink even inside their houses. The writer does not mean that his countrymen should also be allowed to indulge in the use of liquor freely; but that if the use of liquor is injurious, it should be entirely prohibited. The difficulty is that Government does not like to lose the excise revenue. Lately the writer, when out for his evening walk on the watered road, found a European soldier, who was drunk, holding a native by his clothes and asking for a European prostitute. The poor man was at his wit's end and did not know how to free himself from the hands of the soldier. The writer advised him to pull the soldier by the leg when he might kick him. The man followed the advice and the result was that the soldier fell to the ground. He then gave the soldier a few kicks and went away. The soldier then got up and obstructed the carriage of a European lady. A European gentleman who saw the soldier sent two other soldiers who took him to the Cantonment. Had he been a native, he would have been in the prison by this time.

17. The same paper complains that on the 24th June a European soldier threw a stone at Babu Raj Bahadur, Pleader, on the watered road at Cawnpore, severely wounding him in the mouth, and asks if the soldier will be traced and brought to justice. (The *Zamánah*, Cawnpore, of the 27th June, referring to the assault on Babu Raj Bahadur, asks the Commanding Officer to prohibit European soldiers from paying visits to the city, as they, while drunk, greatly harass people.)

CAWNPORE GAZETTE.  
24th June 1895.

18. The *Najm-ul-Hind* (Saháranpur), of the 24th June, referring to the nominal fines imposed on the Eurasian ticket-collectors who had outraged a young woman at the Asansol railway station, observes that had the offenders been natives and the complainant a European girl, the offenders would have to rot in the jail for many years. It is to be regretted that in mixed cases the European officers allow race feeling to get the upper hand of justice.

NAJAM-UL-HIND.  
24th June 1895.

19. The *Túti-i-Hind* (Meerut), of the 28th June, complains that the different law examinations held by the Allahabad High Court have been conducted with extreme severity for some years past. The editor himself competed for one of these examinations last year. Not more than 2 or 2½ per cent of the candidates are generally successful. Such bad results can admit of no other explanation than that the examiners, being themselves legal practitioners, are averse to an increase in the number of such practitioners from selfish motives. Referring to Babu Dwarka Nath Banerji, Barrister-at-Law, who was examiner in the Law of Evidence at the High Court Vakils' examination, the editor complains that the Babu alone plucks more than half the candidates every year, leaving the remainder to be similarly dealt with by other examiners. It is rumoured that he is seldom appointed an examiner for the LL.B. examination, simply because he is so strict. The man who came out first at the last LL.B. examination also appeared at the Vakils' examination, but he did not pass even the mukhtars' examination! This is a good index to the way in which the examinations held by the High Court are conducted. The editor also takes exception to some questions set at the last Vakils' examination.

TUTI-I-HIND.  
28th June 1895.



ANÍS-I-HIND.  
29th June 1895.

Excellent police arrangements made for the Hindu Rathyátrá procession at Meerut.

20. The *Anís-i-Hind* (Meerut), of the 29th June, says that last year the Hindu Rathyátrá procession at Meerut was attended with a small riot. The procession went off quietly this year on the 24th idem, excellent police arrangements having been made by the District Superintendent of Police. Besides a police guard, the services of the police band of music were lent by him to the procession. The measure was like killing two birds with one stone. On the one hand it showed his sympathy with the Hindus; while on the other, the band could be utilized in preserving order, if necessary.

HINDUSTÁNI.  
26th June 1895.

Proceedings of the meeting of the Lucknow Municipal Board held on 20th June.

21. The *Hindustáni* (Lucknow), of the 26th June, is grieved to notice that the working of the Municipal Boards in these provinces continues to be most unsatisfactory. The members of the Boards as a rule do not understand their duties and are sometimes guilty of most reprehensible proceedings, which show that they have little or no sympathy with the people whom they represent. If even the Allahabad, Benares and Lucknow Boards are to be found passing ridiculous measures, the less said of the Boards in the smaller towns, where the mere opposition of a proposal of the District Magistrate is considered as a sign of disloyalty, the better. The *Hindustáni* then refers to the debate at the ordinary meeting of the Lucknow Board, held on the 20th June, on the proposals regarding the grant of Rs. 300 to the Husainabad trustees for the purchase of 20 lamp-posts for the new Victoria Park and Rs. 3,000 for laying out a new park near the Chhatar Manzil, the former proposal being strongly opposed by Pandit Sham Narayan and the latter by Munshi Ganga Prasad Varma on the ground of the present unsatisfactory condition of the Municipal finances. The proposal for the purchase of the lamp-posts was deferred for a month, as Munshi Ganga Prasad Varma suggested that lamp-posts supplied by the Board to the Wingfield Park were not used there and could be removed to the Victoria Park; while the other proposal was sanctioned by a majority of votes.

AKHBÁR-I-ÁLAM.  
25th June 1895.

Suggestion for the supply of a few benches or stools for the use of the public at the police stations, North-Western Provinces and Oudh.

22. A correspondent of the *Akhbár-i-Álam* (Meerut), of the 25th June, complains that while a table, carpet, and, in some cases, a chair, &c., have been provided at the police station for the use of the police officials themselves, no provision whatever has been made there for the use of the people who may have occasion to visit those places. Occasions arise when the rich and high-placed gentlemen also find it necessary to visit a police station, but while there they must either remain standing or sit down on the ground floor, unless the police officer in charge courteously gets him some constable's bedstead to sit upon, which, of course, he is not officially bound to do. The supply of a few benches or stools, for the use of the public, at every police station will not cost Government much, and the Inspector-General of Police, North-Western Provinces and Oudh, ought to move in the matter.

AKHBÁR-I-ÁLAM.  
25th June 1895.

Suggestion for issue of Government standard weights for weighing precious metals, and for legislating against the manufacture of ornaments of adulterated precious metals.

23. A correspondent of the same paper complains that dealers in gold and silver who use their own weights cheat the public freely and suggests that just as standard weights bearing Government stamps have been supplied to jewellers &c., at Meerut, so they may be supplied to such men at other places as well throughout India. The writer also complains that goldsmiths dishonestly alloy gold and silver in making jewellery and urges the necessity of adding a provision in the Criminal Procedure Code, or Indian Penal Code, making the manufacture of adulterated metals into ornaments punishable by law.

### III.—LEGISLATION.

NAJM-UL-AKBÁR.  
30th June 1895.

Award of Interest Bill.

24. The *Najm-ul-Akhbár* (Etáwah), of the 30th June, considers the Award of Interest Bill to be a very necessary and useful measure, and hopes that it will check usury and save the debtors from utter ruin.



## IV.—EDUCATION.

25. The *Almora Akhbār*, of the 24th June, strongly protests against the increase in the rates of college fees and the alleged undue severity exercised in conducting the University examinations on the ground that such measures will prove highly prejudicial to the cause of high education and almost entirely exclude men of small means from the benefits of college instruction.

ALMORA AKHBAR.  
24th June 1895.

## V.—RAILWAY.

26. The *Cawnpore Gazette*, of the 1st July, asks the Traffic Manager of the Cawnpore-Achnera Railway to arrange for the sale of ice in the passenger trains as has already been done on other lines. The compartments situated at each end of the intermediate class carriage, says the *Gazette*, are marked "Third Class" and the third class passengers have freely travelled in them. On the 16th June two third class passengers took their seats in one of those two compartments at Bilhaur; and the station-master, though aware that they possessed third class tickets, raised no objection. But when they alighted from the carriage at the Rawatpur station they had to pay the difference between the third and intermediate class fares with fines. They were told that according to a departmental circular only the third class European passengers could travel in the two compartments in question, but that natives travelling therein were liable to the payment of the intermediate class fare! The words "Third Class," which mislead the public, should be struck out from the compartments, or the words "Europeans only" should also be marked thereon. The recovery of the intermediate class fares and fines from the two passengers above referred to was highly objectionable and Government ought to make an inquiry. The train which leaves Cawnpore for Farukhabad at 12 P.M. is brought to the station at 10 P.M., but the windows of the carriages are not opened until the passengers take their seats, and therefore the passengers find the carriages very hot and close in the hot weather. The windows should be thrown open as soon as the train is brought to the station in order that the carriages may become cool in time. The newspapers have repeatedly drawn attention to the necessity for the carriages being properly lighted, but to no purpose.

CAWNPORE GAZETTE.  
1st July 1895.

27. A correspondent of the *Akhbār-i-Alam* (Meerut), of the 25th June, complains that a portion of the premises of the shrine of a Muhammadan Saint, named Salar Dohalwar, situate between the Bilhaur and the Pura stations (on the Cawnpore-Achnera Railway line), has been appropriated for constructing a new railway station there, which has caused much dissatisfaction among the Muhammadans. The premises of the shrine are an endowed property and ought not to have been interfered with, especially when a little farther off there lies land which could be used for railway purposes equally well.

AKHBAR-I-ALAM.  
25th June 1895.

## VI.—POST OFFICE.

28. The *Cawnpore Gazette*, of the 1st July, complains that the arrangements regarding the delivery of letters, &c., at Cawnpore are unsatisfactory, and that the opening in the letter box erected near the *Cawnpore Gazette* office is so small that packets cannot be thrown into the box through it.

CAWNPORE GAZETTE.  
1st July 1895.

## VII.—LOCAL AND MISCELLANEOUS.

29. The *Anis-i-Hind* (Meerut), of the 29th June, complains that the *Dilsoz*, Meerut, for May, makes defamatory remarks about some classes of the Hindu community, which must hurt their feelings. It is to be hoped, says the *Anis*, the District Magistrate and Government will take notice of the matter. (The *Dilsoz*, Meerut, in its issue for May, indulges in some

ANIS-I-HIND.  
29th June 1895.



strictures on the character of Bráhmans, Vaishyas, Ahírs, Játs, goldsmiths and Rájputs. The Bráhmans, says the *Dilsoz*, are not a well-minded people. They should have nothing to do with the work of a soldier. They are bad bankers and are not ready to pay their debts. They only care to fill their own bellies and are as great misers as the Mullahs among the Musalmáns. The Baniyas (Vaishyas) are a bad people and even in sleep they dream of cheating. However, they have a good nature. They do not give even breathing time to their debtors and do not possess the least courage.)

**ANÍS-I-HIND.**  
25th June 1895.

30. The *Anís-i-Hind* (Meerut), of the 29th June, on the authority of a correspondent, complains that a Musalmán vagabond, named Chanda, has made himself a terror to the inhabitants of Mawana in the Meerut District for some time. He is a tall and stout man and walks all over the town carrying a long thick stick and a knife. He abuses and interferes with any men, women and boys in the streets, frequently committing assaults with his stick and knife. Sometimes he carries the leg of a cow, recently killed, in his hand and brandishes it in the face of the Hindu shop-keepers to annoy them. He is getting more and more troublesome every day. The district officers had better enquire into the matter.

A dangerous Musalmán vagabond at  
Mawana, Meerut District.

**AKHBÁR-I-KLAM.**  
26th June 1895.

31. The *Akhbár-i-Alam* (Meerut), of the 25th June, states that 7 carriages and 14 ekkas, carrying passengers from the railway station to the town of Meerut, were set upon by a gang of robbers at Alam Mansab Ali's garden, wounding some of the drivers and passengers. The amount of property carried off is not yet known. The place has always been unsafe. The authorities ought to take steps to make the route safe for travellers.

A robbery on a public road at Meerut.

**ALMORA AKHBÁR.**  
24th June 1895.

32. The *Almora Akhbár*, of the 24th June, in its local news column, complains that the new Chaudhri is not fit for the post he holds, and that though the last spring crop was a fairly good one there was not the slightest fall in prices. He does not fix prices properly. It would be well if Lala Krishna Sáh were made Chaudhri.

Grain market Chaudhri at Almora.

**HINDUSTANI.**  
26th June 1895.

33. A correspondent of the *Hindustani* (Lucknow), of the 26th June, says that the management of the Talukdárs' estates in Oudh is generally so unsatisfactory, simply because the Diwáns in the estates are incompetent men, whose only recommendation for the posts they hold is that they have won the good will of the authorities. If the Talukdárs freely availed themselves of the services of graduates, as is done by Government, they would find a remarkable improvement in the management of their estates. Of course graduates fresh from college require some training, but some public-spirited retired Deputy Collectors might easily be induced to train them. Government had better draw the attention of the Talukdárs to the matter.

ALLAHABAD : } PRIYA DAS, M.A.,  
The 6th July 1895. } Govt. Reporter on the Vernacular Press of Upper India.